[illegible] The Bible and Socialism and [illegible]

The Christian Sociali[illegible]

The Golden Rule Against the [illegible] of Gold

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The Death's Head at the Feast

EDITORIAL

Thanksgiving and Christmas seasons are made hideous with beggary. The joy that one should be privileged to feel on these occasions is changed to sorrow and disgust for weeks before these days of should-be joy and feasting come.

This morning on the way to the city a 12-year-old boy stood at the front of the car and called out in a frightful, singsong, nasal tone the story of the newsboys' poverty and toil and begged for money in his cap for them. Whether the money ever reaches the newsboys' treasury or not, the boys who collect it appear needy enough, though they may be merely the agents of fraudulent men who obtain rich harvests in this way.

Yesterday a distressed looking crippled blind man stood in the front of the car and recited his tale of woe and often on the street one sees a hideously old woman, or a pitiful cripple either begging or selling some trifle, which is but another form of beggary.

In the central part of the city the situation is far worse. On each of the four street corners at scores of the [illegible] representing Santa Claus, with a receptacle for coin in the form of a goose, a chimney, a kettle, etc., begging for money to furnish "a free Christmas dinner to the poor." On some corners there are two or more of these ominous apparitions, and often there are others midway of the block. At one crossing there were six, and on one block there were nine. All these self-sacrificing, obliging and persistent beggars have to be paid wages for this "work," for it is no fun to stand there all day in the cold with impatient feet aching icily, trying to collect the coin with which to pay their salaries for weeks—and buy one dinner a year for a limited number of the poor! And this monstrous mockery of "Christian benevolence" goes on for weeks before the holidays.

We do not blame these pious beggars, especially as they show their sense of humiliation by masking themselves, for of course "the suffering poor" only need one or two meals a year, while these industrious collectors need their wages right along.

When one arrives at his office the relief is of short duration, for soon a black cloud with silver lining breaks into the room and a delegation from the Catholic "Sisters of St. So and So" have come to see how much he will give to them for Christmas. They are but fairly out of sight when the dapper, business like representatives of "Associated Charities," which organization is trying to raise two hundred thousand dollars to keep the poor of Chicago from starving and freezing to death during this "exceedingly prosperous" winter, come to urge their claims.

By this time, if a man has any heart, he is unspeakably miserable and completely broke; and if he has any intelligence he is in a state of measureless disgust and desperate rebellion.

And "when the toils of the day are over" and the harassed and bulldozed citizen returns to the "haven of rest called home," he is brought suddenly and painfully up face to face with the problem of how to get suitable presents for wife and the children and the friends, all of whom he would like to remember royally, [illegible]

he almost wishes that either he or Christmas had not come to earth at all.

And finally, having run the gauntlet of beggars everywhere and the claims of dear ones near and far for three or four terrible, heartbreaking, desperate weeks, when he sits down to his holiday dinner of roast turkey, chicken, rabbit, beef, or whatever he has had money or credit enough left to provide, he is filled with the horrible thought that he is but a selfish brute feasting in the presence of a city full of helpless, hopeless, suffering poor. And the thought chokes the appetite from his throat and makes him deathly sick—unless he hardens his heart as a true son of capitalism and says to himself, "Let the poor rot in their misery. I intend to enjoy myself."

And thus the horrors of the brutish, insane capitalist system sits upon man's stomach as a frightful nightmare and tortures man's soul like a grinning death's head at the feast destroying the natural joy of the holiday season and arousing a disgust and despair so deep that life seems not worth the living—unless [illegible]

And however unwelcome and unpleasant the task may be, we Socialists propose to drive lazy ease and selfish enjoyment from the feast of brutish men and even intensify the horror of the truly generous until society in general realizes that robbers at the top inevitably mean paupers at the bottom and misery and crime everywhere.

No true man can be truly happy till all people are.

LET US ALL UNITE, RICH AND POOR, TO OVERTHROW THIS INSANE, UNHAPPY, BRUTISH, HELLISH SYSTEM.

This is our Christmas message in the name of Him for whom there was "no room" when He was born, "no place to lay His head" while living, and but a cruel cross on which to die; but who gave His life for the Truth of Justice and Good News to the Poor which shall at last make all people free.

The Mockery of Christmas to the Poor

Yes, we are "so heartless as to harrow your souls with a view of the world's agony in the midst of Christmas cheer," and we swear that smug selfsatisfaction shall no more have rest until the Poor for whom Christ lived and died shall come into possession of the earth and all the products of their labor as the Bible promises. What is your peace of mind during this wasteful, commercialized, hypocritical season while **THE CHRISTMAS PROMISES ARE MERCILESS MOCKERIES TO TENS OF MILLIONS** and a burden too heavy to bear for tens of millions more?

We have sung beautiful sentimental songs of Jesus, we have placed Him upon a tinsel throne to decorate our cheap celebrations, we have professed to believe in Him, but after two thousand years of [illegible] **HIS POOR** are robbed at every market place and murdered at every mill **FOR PROFIT** [illegible]

No wonder people are losing faith [illegible]

when those who pretend to worship Him are blinded by [illegible] unchristian competition which [illegible] "for revenue only."

In this prosperous country [illegible] from year to year.

How sorrowful is Christmas to them! Not enough to eat and wear [illegible] convenient, lovelit, [illegible] enough money to furnish the children genuine Christmas joy; no money with which to remind friends of their affection; no chance to enjoy and celebrate the blessed season in the proper way—every beautiful garment and toy in the stores, every word that floats in the air and even every beggar they see on the street reminds them bitterly of their want and helplessness.

"Glory to God in the Highest." How can they glorify God when it seems to them that He has made such a horrible, hopeless bungle of human life?

"Peace on earth." Two thousand years of worldwide, ceaseless, unspeakable war [illegible] justified by those who profess to worship God. Strikes, wars, robbery. No peace, rest, or plenty for the very ones whose useful labor deserves the most.

"Good will to men." Is it "good will" that makes "Christian" Baer beat miners with policemen's clubs into submission to starvation wages that he may pile up millions through larger profits? Is it "good will" that makes "Christian" Morgan corner the money market, crush out thousands of competitors and rob the common people [illegible]? Is it "good will" that inspires "Christian" Patten to gamble in wheat and put the price of bread above the reach of multitudes? Is it "good will" that inspires a system that always leaves the hardest working people poor? How can the poor have "good will" while they are [illegible] homeless, hopeless in the midst of the [illegible] plenty which their toil has [illegible]

"GOOD WILL" CAN [illegible] ON EARTH WHERE [illegible] CRUELTY [illegible] INDUSTRY [illegible] NOTHING [illegible] FOR LIFE.

[illegible]

HELP GARMENT WORKERS

If you have any money to spare for Christmas benevolence, please send it to help the starving garment workers who are out on strike. Their wives and children are suffering beyond power of description and their employers are trying to starve and freeze them into acceptance of inhuman, sweatshop wages and conditions of work. Send the money direct to Mrs. Raymond Robbins, President National Woman's Trade Union League, Room 507, number 275 La Salle St., Chicago.

The Committee appointed by the City Council of Chicago, including Mayor Busse, Alderman Merriam and others, met a Committee of Trade Union officials and representatives of Hart Schaffner & Marx (the other employing tailors refused to consider arbitration) and proposed a plan to settle the strike by concessions on the part of the strikers that seem all too liberal. Indeed many feel that such concessions would be too nearly a complete surrender. But, as the situation is so desperate for the strikers in midwinter without food or fuel, the Union representatives agreed to it, and it is to be submitted to a vote of the strikers. But nearly all the employers refuse to settle even on terms so favorable to them. They have "nothing to arbitrate." Let the workers starve and die, whether at work or on strike. Forty thousand are now on strike, multitudes with families, involving five thousand young babes.

Mrs. Robins says:

> The responsibility for the continuance of this costly strike is now known to all.
>
> "We will fight to a finish," says E. J. Rose.
>
> "There will be no more conferences with the city strike committee," says Martin J. Isaacs.
>
> These declarations of the master tailors' and clothiers' association, while 30,000 of their employes are out on strike, are not only an affront to the officials of the city of Chicago and a defiance to the civilization and the sentiment of the community, but they mean also the intent to starve thousands into a sweatshop bargain.
>
> These men ask for the protection of civilization while they wage a barbaric war of starvation against women, girls and babies. The issue is now clear. **People who believe in sweatshop bargains and labor for women and girls will side with the employers, and people who believe in civilized industry, through the trade agreement, will side with the strikers.**
>
> The great need of the moment is money, money for food and clothes. Every dollar is publicly accounted for and buys a dollar's worth, at wholesale rates.
>
> We need your help to save these women and girls from a bargain which means the surrender of civilization to the barbaric sweatshop in one of the great industries of our city.

LOAD UP

Rev. W. A. Prosser's magnificent article on "The Bible and Socialism," written as an introduction to his S. S. lessons, will also serve as an introduction to the Editor's extensive series of articles on "Socialism in the Bible," which begins next issue. These two series of articles on Socialism in the Bible, Prosser's and Carr's, will make the **Christian Socialist** for the year 1911 the most surprising, striking and effective arsenal of Socialist weapons and ammunition that the world-wide movement knows. **DO NOT LET THESE MATCHLESS FACTS AND ARGUMENTS GO TO WASTE.** Get ready to **STORM THE CHURCH** for Socialism **AND TAKE IT WITH ITS OWN WEAPONS AND ITS OWN DYNAMITE.**

THE SUNDAY SCHOOL BRIGADE

Who will join the Socialist Sunday School Brigade and go to Sunday School with the **Christian Socialist** lessons to inject Socialism into the Bible teaching? It is a matchless opportunity. Write us if you will go. We want a list of Sunday School Workers for Socialism. Who will be the first? Who will be in the first ten? Who will be in the first hundred?

Do not write such matters in a letter with orders for papers, unless you write it on a separate sheet. A separate post card is better. Address The S. S. Dept., The Christian Socialist, Suites 511-512, 27 Randolph St., Chicago.

If the rich men of Chicago were made to pay their taxes there would be more money in the city treasury (if the gang did not steal it) than would be needed to build and furnish schools, pay teachers proper salaries, and relieve all the suffering poor. In the cities ruled by Socialists tax-dodging is one of the "lost arts."

The Bible and Socialism

By Rev. W. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

Who is Writing Our Christian Socialist Sunday School Lessons for the Year 1911—A General Introduction to these Lessons

The Bible is the greatest book on earth today. It is the book that stands at the head of the column of the greatest books of the ages. Since its advent it is the Book after which every other book of enduring value, impressive beauty and moving power has fashioned. It is the Prima Donna in literature. In point of composition, subject-matter and authority it stands solitary and alone. It is the Alps among books. It was written by the best and most loyal of the sons of men as they were moved upon by the holy God during a period of time not less than a thousand years. It is made up of history, prophecy and doctrine. It exhorts, warns, entreats and commands. Inspiring poetry, charming prose and the weightiest subjects that ever engaged the thought of man are on its pages. It is the Book of Beauty, Truth and Life.

Greater Tomorrow

It has swayed the hearts and minds of millions in the past. It grips multitudes today. It will control more tomorrow. Its power over society will increase with advancing time. The part it has played in the past and the part it is playing now in the doings of men is as nothing compared with the part it is destined to play tomorrow. The day of the Bible is not past, but coming. It holds sufficient historical, philosophical, theological and ethical light and life to revolutionize society and save humanity. This was and still is its mission and it cannot perish from the earth until that mission is accomplished. The Bible is too true and great a book to pass away. Heaven and earth may pass but this Book will abide until every true word in it shall be fulfilled. Watch it, for it will yet come into its own.

An Agitator's Book

This Book, more than any other book is the book of the oppressed, the enslaved, the disinherited, the poor, the "mud-sills" of society, the agitator and revolutionist. To them there is no book fuller of comfort, larger in hope, more direct in command, more exacting in justice and more assuring in ultimate victory for freedom. It is a stacked armory of weapons more deadly than the sword and an arsenal of facts more consuming than the torch. Once the Bible, properly understood, gets into the hands and hearts of the oppressed but aspiring poor of the world, it will make them more terrible than an army with banners. The Bible is a greater defensive and offensive weapon in the hands of a fearless, righteous, justice-loving revolutionist than rifle or cannon. Think of Moses, Isaiah, Jesus, Luther, Wesley, Philips. The Word of God is sharper than a two-edged sword. The man armed with it is a terror to evil, an implacable foe to injustice and an invincible warrior in the movement making for righteousness. Nothing of evil can stand long in defiance of an army of such men. And what our age needs is an army of just such men. The intrenched evils, the universal reign of Mammon, capitalism, the anti-Christ and the deep groanings of the crushed call louder and louder for men and a movement that are consciously and avowedly God-fearing, Bible-guided and self-sacrificing. Only such have the "light and leading," the head and heart qualifications to overthrow the one and lead the other to the promised land. It is a shame, an inestimable loss that the Bible is not in the hands of every toiler, agitator and revolutionist in the world.

The world owes a lasting debt of gratitude to Wycliff and his Lollards, to Erasmus, Luther and Wesley for not only seeing the importance of the Bible, but also for starting the movement which made the Bible accessible and readable to all. Today this great book lies wide open before us, printed in the leading tongues of the babbling world, and we can read it for ourselves without fear of excommunication or threat of hell. It is cheap as dirt and free as air. Copies of it are in the hands of millions of people. It is perused by laymen, preached by pulpit, taught by schools and studied by friends and foes. We have reason now, but we shall have greater reason tomorrow, to thank God for the privilege of an open, free Bible in our own vernacular. It is a necessary beginning and one that shall prepare us for the next step in Bible study and preaching. We have the Bible; we must now seek to understand it.

The Bible Unknown

The Bible is among us, but unfortunately it is not known. It is known by name, but not by content. We know where it is, but not what it is. Like the Christ, it has come to its own but its own does not recognize it. Words, sentences and passages are memorized and quoted, but the import of the volume is unknown. The central truth, the organizing plot is misunderstood by ninety per cent of those who read, preach and teach the volume. The soul of the book, like the priceless pearl, is lost in the mud of the field. We have lost it in the fog of our religious prejudices, ill-conceived notions and false principles of interpretation. We have so perverted and mutilated the Bible in the interests of an anti-Christian social system, questionable personal ambitions and methods and an accursed ecclesiastical sectarianism that it would puzzle God Almighty Himself to recognize the Bible as His Word by reading it in the glare of our careful and learned biblical disquisitions. The quantity and quality of biblical nonsense that emanates from certain so-called learned centers were laughable in the extreme were it not for the seriousness of the consequences. When we remember all the factors involved in the problem, it is little wonder that the Bible is a dead letter, a sealed book, wholly misunderstood by a large per cent of both friends and foes.

But sadder than this is the fact that we shall never come to a true knowledge of the Book so long as we regard it and study it as we do now. Some profess to hate the Book; some are indifferent to it, and some look into it and gaze upon it as though it were like Joseph's coat, simply a thing of many colors. The general attitude, the methods of study and the principles of interpretation are all against a correct understanding of the theme, value and power of the Bible.

Among a large per cent of the laity the Bible is used simply as a book for private devotions. The book is read at the place where it happens to fall open in our listless hands. Verses and passages are memorized without regard to subject or relation. And this method is sometimes boasted of as being a pious one. It is needless to say it is absolute nonsense. We could not adopt this method of study in any other line of investigation, and if we did, we would harvest the same result. This method ends, and rightly, just where it begins, in total ignorance of the Book. That this method is followed by vast numbers of Christians is an infallible proof of the deplorable general ignorance of the real meaning and mission of the Bible.

The Bible Against Commentary

In Sunday schools and seminaries the Bible is altogether too much overshadowed by "Lesson Helps," "Commentaries" and Lectures. These, like crutches, are helpful when we cannot walk alone, but they are poor substitutes for sound limbs. We must stand alone and walk on our own feet or we cannot amount to much. In the schools, the "Helps" are more in hand and mind than the Bible. Like the Jews, we have become orthodox, sticklers for authority, paying more reverence to the traditions of the elders than we do to the Words of Christ. We know more of the Ante and Post Nicene Fathers, the History of Dogma and the theology of Augustine, Luther, Wesley and Edwards than we do of the theology and ethics of Jesus. Jesus is lost in the Fathers and the Bible fogotten in the commentaries. As a result we have Christendom and the church, but not Christianity and the Christ.

Our exegetical guides have insisted that we study our Bible from the historical and grammatical construction point of view. The student is asked to acquaint himself with the historical background of the Bible and the words, phrases and syntax of the Bible. The schools and individual writers, almost universally, follow this plan, as is evidenced by the fact that nearly every commentary in print is builded on this foundation. It is readily granted that a knowledge of these things is important, even necessary, but it is not sufficient to a proper understanding of the Bible. One might know all the "historical settings" and every Hebrew and Greek word in both Testaments, and yet not know the Bible. The Bible, like any other well conceived, written and valuable book, has a plot, a hero, a theme, an organizing center, a lesson, and this cannot be discovered by haphazard reading and the memorizing of isolated phrases and passages. The Bible contains a plot; there is a glorious hero in it; it has a lesson for the world which is blessed good tidings and that must first be discovered before the Book can be known. It is right here, in failing to grasp this, that our methods of Bible study are seriously at fault.

Abuse of the Bible

The people perish, yes, and the Bible has largely perished for lack of knowledge. My people doth not know, Israel doth not consider, saith God. Neither do we. This is evident in our abuse of the Book. Not knowing the Book, it is the most natural thing in the world to juggle with it, misinterpret and misrepresent it. The assertion so often made that one can prove almost anything by the Bible, only serves to reveal our lack of a proper conception of the plot of the Book and the unsoundness of our Biblical hermeneutics. Because of this the Bible is the most abused book in the realm of literature. A person is free, on conscientious grounds, to call in question the authorship, authenticity and practicability of the Bible, but he has no license to pervert and deny its contents. No man is free to interpret it according to his own pleasure or interests. Every just canon of criticism demands that the Bible shall be read and interpreted in the light of its own central truth. All who refuse to read and interpret it thus must remain ignorant of it.

The Wrong Key

The basis of our misrepresentation, false interpretation and abuse of the Bible, lies deep in our iniquitous, economic and political system. We have taken our guiding principles from society rather than from the Book itself and read into it what was never there. We have insisted and persisted, in spite of the protest of the Bible itself, and a few isolated and scattered voices down the ages, in interpreting the Bible in the interests of pure individualism, which has always meant, the survival and supremacy of the biggest and strongest. We have averred and preached that the Bible is primarily a treatise on individual salvation from personal sin through faith in Jesus Christ and of individual immortality. We have read the history, interpreted the prophecies and expounded the Gospels on this basis. We have made the types, figures, visions and parables say little, if anything else. These two things have been our "key" to unlock this store-house of rich treasure; and they have formed the theme of ninety-nine per cent of all our sermons. We have steadfastly refused to see anything else in the Bible. On this basis, it seems strange to some, a great number, that the Bible refuses to open up, that it is still a book of riddles and mysteries, and that our preaching produces no startling effect. That these things are so, should open our eyes to see that something is wrong, either with the Bible or with our basis. Because the Book and our preaching are not doing among and for men what the Book itself claims they would do, have led thousands to doubt the value of the Book and to declare that the Gospel has lost its charm and power; that they are out of date for our age. We little dream that the trouble is not with the Book, but with our limited, if not false, expositions of it.

The True Way of Life

Individual salvation and personal immortality are Bible doctrines. They are taught by implication and direct statement. They are doctrines believed in and held to by millions of hearts to their joy and comfort. We cannot minimize these things and would not, if we could. With millions of others, we gladly acknowledge our belief, that life and immortality were brought to light through Jesus Christ. But we must insist with equal emphasis, that these topics are not the theme of the Bible, nor is personal salvation and immortality secured in the easy and flippant way so often and universally preached. Personal salvation is not secured by faith in Jesus Christ, but by obedience to Him. There is as much difference between the Biblical idea of faith and the modern idea or interpretation of it, as there is between day and night. Biblical faith always included obedience. It was a faith that inspired and expressed itself in action. Follow Me, was oftener on the lips of Christ than believe in Me. It was he who would sell all, leave all, take up his cross, deny himself and daily follow Him that was personally saved. And the same is true of immortality. Future salvation depends upon present salvation. Present and future salvation is secured only as a man surrenders his own personal selfish interests in the interests of society. Except a grain of wheat fall into the ground and die it abideth alone, but if it die, it will spring up to find itself a hundredfold increased. There is personal salvation, but it is through social salvation. There is personal immortality, but it is through death to personal interests. According to the Bible and especially the Christ, personal salvation and immortality are offered to us upcn no other terms.

The Soul of the Book

But important and blessed as are these doctrines they are not the central truth of the Book. The Bible is not a special treatise on human units, heaven, hell and rewards after death. These do not occupy one hundredth part of the thought of the Bible. Coming fresh to the volume and reading it without preconceived notions one is surprised to find how little it says about these things. The Old Testament does in no sense directly deal with these subjects. The New Testament does little more than mention them. There is no formal exposition of any of them anywhere found in the Book. There is more matter about heaven, hell, judgment, etc., found in books written about the Bible than there is in the Bible itself. These are the sources we get our information from on these subjects and think it is in the Bible. Look out for the Scribes and Elders. Ah, fools and slow of heart to believe what Moses and the Prophets have written about in the Book. The Bible has a bigger subject for its theme than a mere man, nation or epoch. It deals with the race, with the world and with the ages. The writers are concerned not with a mere next world, but with all worlds. They treat of more magnificent subjects than units, nationalities and passing events. The soul of the Book, the burden of its messages and the key to its treasures is the glorious transcendent subject, the universal, eternal, all-glorious Kingdom of God. Under the form of a theocracy this was the music sung by the Prophets. Under the form of the Kingdom of God on earth, this was the preachment of Jesus. Under the form of the New Jerusalem, which lieth four square, bedecked with priceless gems and gloriously adorned as a young bride, this was the vision of John. The Old Testament is a history of God's efforts, through social and religious forces to establish His Kingdom among the Jews. The New Testament, especially the Gospels and Acts of the Apostles, is an exposition of this same kingdom, beautified and enlarged and of the early efforts to establish it among the races, both Jew and Gentile. And the Apocalyptic vision of John is a history of the struggles of this kingdom down the ages and its final triumphal establishment in the world. This kingdom of which the Book treats, is not of this world, but in it. It is the Kingdom of God which is to overturn and supplant the kingdom of Mammon. The kingdom of this world, the capitalistic regime, is to become the kingdom of our Lord and of His Christ. Where the hellish competitive system now reigns the righteous cooperative universal commonwealth of God will hold forth and do business. It is a social and political organization in which God shall be King, the children of men brothers without distinction of cast or color, and through which the principles of Justice, Truth and Love shall flow as rivers of life-giving water, clear as crystal. The Gospel of the Book is Good Tidings to the poor. It [illegible] forth a revolutionary kingdom. That is its alpha and omega.

The Kingdom of God

This is the theme of the Book. It is the hub of the whole volume. It is the pivot on which all revolves. It is the central thought to which everything points and to which everything is subordinate. It is that for which God reigns and works; that of which the poets sang and prophets preached. It is that which Christ came to establish on the earth. It is that into which Christ calls us and for its furtherance saves us. All the personal and social doctrines in the Book are demanded in behalf or given in explanation of it. The sovereignty of God, the person and work of Christ, the laws of Justice, Truth and Love, the brotherhood of man, the common ownership of capital, the community of interests, and an ideal world without poverty divisions or wars, all biblical doctrines, can be explained only in the light of the Kingdom of God. The personal qualities of poverty, meekness, purity, courage, loyalty, self-surrender and carelessness for tomorrow are all meaningless only as they are interpreted in the light of the Kingdom of God. This once seen and the volume becomes a new book. This once felt and your whole being will kindle as by flames of fire. You will burn with indignation at the injustice of the world and with consuming zeal spend your life in holy self-denial to accomplish its overthrow.

Carl Marx and the Bible

This message is destined to be seen and felt as it has not been seen and felt since apostolic days. The heart-burnings and fiery zeal are coming. The early morning of that day is here. The interpreter of that message has come. His name is Karl Marx and his commentary, Capital. True, he was not an orthodox Christian nor consciously and purposely a Biblical commentator. But, in spite of himself, he has given us a Bible Revealed. He, like the ancient Cyrus, altogether unknown to himself, was an agent in the hands of God to accomplish an inestimable service for His Book. He did it grandly, without knowing it. He builded better than he knew. He dug deeper and soared higher than he purposely planned. Karl Marx, king of economic and philosophic thought, has, in spite of himself, clothed the old Book with new garments. This will be one item in his coming glory, if not his crowning glory in a coming age.

Socialism and the Bible

Scientific Socialism as expounded by Karl Marx is the best commentary on the Bible there is in print. The philosophy of Socialism and the philosophy of the Scriptures are so nearly alike, if not identical, as to render it impossible for one to understand the beauty and power of either without the other. It is readily seen by any one who reads both how beautifully the Bible and "Capital" illustrate each other. They run along parallel lines. True, the phraseology is different, but the principles and subjects are precisely the same. They are like members of the human race, dressed in different garbs, carrying their own little differentiations, and yet, tied together by an underlying real identity. In the Scriptures and in Socialism, running side by side, we see these things in common. Both criticise and condemn competition, profits, interest, divisions, class distinctions, class hatred and class war. Both espouse the cause of the poor and oppressed, and demand justice and liberty for them. Both damn the lazy thieving arrogant sumptuous rich and blame them for much of the grinding miseries of the toilers. In both, the power of economic determinism over the race, is clearly and frankly recognized, and in both condemned as a low, sordid life-motive, which must give place to a normal and spiritual determinism if the human race is to be saved. In both evolution by revolution is preached as the principle of progress. Both demand in the name of the common weal, the common ownership of capital, the principle of cooperation among men and universal democracy. And, both hold out to us, with unwavering faith and boldness of speech, a [illegible] ideal world; a civilization such as this groaning earth has never seen; an age redeemed, purified, glorified; an age in which there shall be universal peace and wide-spread prosperity; an age of unity, fraternity and equality; an age in which the wolf shall dwell with the lamb, the leopard lie down with the kid, the calf, young lion and fatling shall huddle together as doves and a little child shall lead them; an age in which there shall be no violence for they shall not hurt nor destroy in all God's holy mountain. Socialism and Scripture agree in making the kingdom, called by Socialism the Universal Cooperative Commonwealth, and by Scripture, the Universal Eternal and Righteous Kingdom of God, the central and Supreme thought and the ultimate object of endeavor. This, in both systems of thought, is the supreme thought, the chief object of concern, the ultimate goal of progress. Everything else is subordinate to and servant of it. Scripture and Socialism agree. There is the same testimony in both. The underlying identity is there. They are but different expressions of the same thing. They explain each other. What, therefore, God hath joined together, for the sake of God and man, this world and the next, let not man put asunder.

Uncover the Bible!

Comrades of the Cross, to your tents, the hour has struck for action. The time has arrived for a genuine revival of Biblical study from the Marxian viewpoint. Somebody must rescue this Book from the desuetude and oblivion into which it has fallen. More, it must be snatched, as a brand from the burning, from the hands of false interpreters and hireling teachers. It must be expounded and taught as it is, to and for those for whom it was first given. It must be preached to high and low, master and slave, learned and illiterate, with prophetic fire without fear or favor. Let it ring out once more as the Word of God, the power and truth of God unto the revolutionizing of society and the saving of the race. This must be done. The moment for its execution is here. Who will do it? Who can do it? Why, ye, the Christian Socialist ministers and laymen of America. Why, ye, in whom dwelleth the spirit of the living commanding God and who wear the mantle of Karl Marx. Why, ye, who have seen the glorious light and hear the trumpet call from both the ancient and modern Jew. Why, ye, who understandeth the form and dimensions of the Kingdom that lieth Four Square, the Kingdom of the Square Deal, the Kingdom that concerns itself with the four real essential things of life, the economic, political, ethical and spiritual. Ye can do it; ye must do it. God calls thee. Man calls thee. The duty is thine. Thou wast born and born again for such a task as this. Thou art a follower of Christ and a student of Marx pledged to follow truth unto death. By head and heart thou art the best qualified to rescue this Book, God's Book, the greatest and best Book in the world, from the dust and cobwebs that cover it. Great is thy light, privilege and responsibility. Let thy light shine. Embrace thy opportunity. Discharge thy duty. Up and at thy task. To thy tents, O Israel!

The Time Has Come

Our day of opportunity has come. God, in His operations, has brought strange and glorious things to pass. Things that long laid in our hands unappreciated are now seen to be of inestimable value and big with promise. Blessed Book! It is wide open before us, free as air and printed in our own tongue. It is not now a legal crime to either read or expound it. It is our Book, our property, we have a right to use it. What a privilege! The church is free and open. There is the preaching services, the prayer meetings, the young peoples' meetings, men's clubs' services and the Sunday schools. They are open and free to all. Oh, yes, they are not all they ought to be. They were not in the days of Jesus, Luther and Wesley. But they entered them, so should we. They are our Fathers' institutions. We have a right in them. They are a wide open door of opportunity. The door is open and no man can shut it. Who will enter it?

The Sunday School Lessons

We also have the system of uniform International Sunday School Lessons, which gives the same scriptural passage and topic for the same day all over Christendom. The same lesson is studied on the same day in every church in the land. Hence a person acquainted with the Sunday school lesson is at home in any Protestant church anywhere on earth. This, too, is a great opportunity for the Christian Socialist.

And, now, we are to have the Sunday school lessons expounded from a Marxian and real Biblical point of view and published weekly in the Christian Socialist. Beginning with the first Sunday in January, 1911, we shall begin a year's study that will take us through the Old Testament from Kings to Malachi, and which will show us the Jews in their quarrels, corruption, divisions, decay, captivity and so-called restoration. The study will take us over fertile fields, through beautiful meadows and into rich mines. No doubt we shall see strange things and pass through rough experiences. We may have to ascend into heaven and descend into hell. Many shades of coloring will appear in the picture. But let us look with both eyes wide open and firmly persist in our course and perchance we may find ourselves before we reach the "finis."

Carry the Light

Christian Socialist, minister and layman, here is the dawn of a new day, awake with it. Get out your Bibles. Read, study and inwardly digest it in the light of your Marxian philosophy. Betake thyself to church, Sunday school, the meetings of the men's clubs and young people, carrying thy scroll with thee, and like the Christ, though contradicted, spat upon and rejected, stand up and expound it. The church is Father's house and you have a right there. Therefore, go; go with thy Bible; go in the spirit of the living God; go clad in the garments of patience, pity and love; go fortified in the armor of dauntless courage and a willingness to suffer all things for the Kingdom's sake. Arise, shine, for thy day has come!

A METHODIST PREACHER'S LETTER

"To the Editor:

"I have read your discussion of J. W. Hill in your issue of Dec. 1st, and I cannot refrain from writing you of my gratification for the service you have done. I have heard for years rumors of Hill and his misdeeds, as rumor handed from one person to another, until I thoroughly distrusted him, yet this is the first time that I have known him adequately exposed in public prints. He is a thorough disgrace to the Methodist ministry, and if his friends have any regard for the Methodist Church they will call him down, and try and suppress him. I have heard other disgraceful rumors concerning him, which I cannot repeat, because I have no first hand knowledge of them; but I have no doubt that there is plenty more history for the public, if this is not sufficient to cause him to retire.

"I am also interested in the general subject matter of your paper. I have always ventured to call myself a Christian Socialist, because I had worked out for myself a system for society, based on the teachings of Christ which I could explain and defend. I never have said I was a Socialist; because I never was sure that I understood all that is taught under that name. The ultimate condition of society which it proposes I can understand perfectly, and stand for; but just what is the next step, and the following steps to take to realize that ideal, I do not feel so sure that I understand.

"From your discussion and your disavowal of the teachings of some Socialists, I take it that there are Socialists and Socialists. Many things said by Socialists are not to be charged up to Socialism. There seems to me a necessity for some getting together of Socialist teachers; for some delineation of what is really and essentially Socialist doctrine, and what is among the non-essentials of its teaching. This would make much talk as we hear from Hill and others impossible. When such a man quotes from their books one not well informed is unable to make denials of those things for which, I judge, you would not stand.

"But practically I am interested especially in what I call the next step. If wanting to bring about the condition of society which I believe Christian, what is the first thing which a Socialist creed would lead me to do? The ideals I have preached for years; but their realization is a matter of time; what first? In your paper (p. 6, middle column, near the bottom) you speak of a number of things that Socialists have done in cities where they control. Is that the immediate program? If so, I can say that I have stood for them.

"You probably know that there are many preachers not of the Hill type. Of them Bishop Neeley said recently: 'They are being hounded to death;' driven from church to church by representatives of the capitalistic class. I received a letter recently from J. Kirby, Jr., in which he says: 'I would suggest that you abandon the M. E. pulpit and take the favorite forum of your real 'comrades'—that is to say, the soap-box on the street corner.' There are many holding my views I verily believe, bearing heavy burdens and suffering disappointments by the 'gum shoe' methods of persecution, which is so usually indulged in by heartless representatives of the capitalistic class. We preachers do not need unsympathetic denunciation. Most of us are going in the same direction with you."

The name and address of this minister are withheld because we do not wish to cause him needless trouble. He is "coming" all right, and will soon realize that he is a full-fledged Socialist.

As to the next steps, they are being taken nowhere on earth except where the working class are forcing them by independent political action. The Labor parties of New Zealand, Australia and England, dominated largely by Socialism, and the Socialist parties of Germany, Austria, France, Italy, the Netherlands, the Scandinavian countries and Finland have been the means of forcing all the concessions the common people have obtained from their robber masters, such as old-age pensions, state life insurance, sanitary housing, food for school children, municipal ownership of light, water and transportation, market regulations, etc.

The record of Socialism, even while it is yet a minority party, is glorious with achievement. While we preach the Co-operative Commonwealth, we do everything we possibly can to relieve the people now.

So Mr. J. Kirby, Jr., President of the National Manufacturers' Association of Parry-Post-Vancleve notoriety, is presuming to tell Methodist preachers what to preach, or where to go.

Well, in the name of the God of Moses and Jesus, we say that such robber capitalists shall no longer boss the church. We want the Methodist preacher to join the Socialist ranks, but **the best place to preach the Good News to the Poor is in the pulpit.**

Let the Socialist preacher be true to the Gospel of Christ and stay with his job.

The rich have usurped authority in the church, but the church rightfully belongs to the poor and to the message of their salvation.

Let the pulpit thunder the truths of the Bible, and the people will much sooner be free. **And the church whose pulpit refuses to take the side of the poor against the rich will be swept away in the flood that is coming.** "And great will be the fall thereof."

Of course the preacher of the truth that shall make men free will be "hounded;" but "the disciple is not above his Lord." We must bear our cross, as He bore His. Only so can we save ourselves and others.

HAVE YOU A QUESTION?

One of the interesting features of the Weekly will be the Question Box. If you have any question about Socialism that troubles you, or that you think may be hindering others, please write it to our Question Department.

Do not send more than three questions at once. One good question at a time is best. Come on.

ORIGINAL ORTHODOXY

Presented by George Howard Gibson

In the sweat of thy face shalt thou eat bread.—Gen. 3:19; II Thess. 3:10.

Thou shalt love thy neighbor as thyself.—Lev. 19:18; Matt. 22:39; Rom. 13:10; Gal. 5:14; James 2:8.

The land shall not be sold in fee simple for ever; for the land is mine.—Lev. 25:23.

Is not this the religious exercise that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—Isa. 58:6.

The Lord will enter into judgment with the ruling classes, the landlords and capitalists; for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord.—Isa. 3:14, 15.

Woe unto them that join house to house, that lay field to field, till there be no place to live except as terms are made with monopolists. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight.—Isa. 5:8, 20, 21.

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—Matt. 19:24.

He that hath given forth upon interest for an income, and hath taken increase, shall he then live? He shall not live.—Ezek. 18:13.

Under Socialism the Christmas Spirit and Christmas Plenty will prevail 365 days in the year.

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ARE YOU IN?

Just suppose the special 16 page edition containing the Replies to Hill and his Exposure were sent to every minister in the U. S. Would not that pretty effectually spike his guns and wake the preachers up? The readers of this paper ought to see that it is done. It will cost $1,500.00, including addressing and postage, but surely 1,500 of you can spare $1. Some can spare $5 or $10. Others could spare $100 or even $1,000. Better use your money to help destroy the wicked profit system or it might destroy you. Unless the readers of this paper send the money we cannot possibly reach the preachers with that striking, convincing paper. Do what you can.

FAREWELL, SEMI-MONTHLY

The next issue begins our long-anticipated weekly. It will be dated Thursday, but the forms close Monday; therefore, all matter intended for any particular issue should reach us as early as possible the week before in order to give time for type-setting and proof-reading.

Comrade, break your record getting new subs between now and January 1. Urge people, "compel them," to spend part of their vacation money on the **Christian Socialist** to bring them good cheer all next year.

The thirty million dollars which the Busse Business Men's Republican Administration of Chicago is openly accused by various daily papers of stealing from the public funds during the last three years would remove all suffering for some time to come if given to the poor. The Socialists of Berlin, Milan, Lille, or Milwaukee would have used that to remove the poverty of the masses by the most effective means, as their actions in office have already proved.

Of course we believe in "charity" as much as can be wrung from the cruel hands of injustice until the workers get control of the means of life and "charity" ends in universal brotherhood. And if we seem to print incoherent, inconsistent words, remember that there is no consistency possible under the insane profit system where everything is self-contradictory. We do not really mean to rail at "charity." We give all we can—more than we ought in justice to our families and ourselves, and Socialists generally do, especially the less prosperous. But we can not endure the **COLOSSAL IMPUDENCE AND HYPOCRISY** of so-called philanthropists who rob the people of millions on the one hand and give back a few thousand with the other; who waste more in one ball or dinner than they ever earned, or ever donated to "charity," in a whole lifetime.

And if the "Good Fellows" who are now kindly trying to send Christmas cheer to a few thousand children would only **REMEMBER THAT THERE ARE JUST THREE HUNDRED AND SIXTY-FIVE TIMES AS MUCH REASON FOR GIVING PEOPLE PLENTY ALL THE YEAR AS THERE IS ON ONE DAY** it would not take long to kill the dragon of capitalism.

AND WE DO NOT PROPOSE TO ALLOW THE POTENT OPIATE OF CHARITY FOR ONE DAY TO MAKE PEOPLE DEAD TO THE NEEDS OF THE POOR FOR JUSTICE THE REMAINING DAYS OF THE YEAR.

Government accident and life insurance for working men and women [illegible] [illegible] [illegible] [illegible] year all [illegible]. Socialism demands this.

THIS IS IT

Make them read it—the Socialist Sunday School Lesson. Let every comrade who can possibly afford to do so order a small bundle of the **Christian Socialist** regularly for distribution in the Sunday School class and to leading members and teachers of the church. Get your branch to help. **THIS IS THE GREATEST THING THAT EVER STRUCK THE SOCIALIST MOVEMENT SINCE** Marx wrote "Das Capital." Use the **Christian Socialist** Sunday School lessons on every S. S. class and church member you can possibly reach.

The best way for the "Good Fellows" of Chicago and every other city to play Santa Claus hereafter is to vote the Socialist ticket. The Socialists in power manage through legal means to play Santa Claus the whole year through.

UP AND AT THEM

Comrades, a new, unique, vital, vigorous, hair-raising campaign begins now which will make our church-member opponents turn red-faced (if not red-headed), and become frantic with impotent excitement, and which will win thousands, yea, hundreds of thousands of honest men and women to Socialism within the next few years. And the first shipment of the ammunition for this interesting campaign is in this issue of the **Christian Socialist**.

Permit us to expatiate a moment, and to enjoy in advance the delight that is in store for the faithful comrades who adopt the plan and dynamite provided. It will be an endless, exhilarating, soul-rejoicing picnic for them if they keep posted and do their duty—and a source of nerve-wrecking confusion and consternation to their opposers, like crossing State street, Chicago, on foot at a busy hour. It will keep them watching for dangers on every side with alert, terrified eyes and it will keep them hopping and dodging to avoid being run down. In other words, it will wake them up and put the fear of God's truth in their hearts as they have never known it in this generation.

Now what is this frightful job we are putting up against "our friends, the enemy," concerning which we are indulging in such merciless, mirthful, hopeful anticipation?

It is the Socialist Sunday School Lessons, Socialist Soldier, which will give you ammunition and equipment for entering every Sunday School class of every church, [illegible] every Men's Club, Woman's Club, Y. M. C. A. class, etc., carrying fire to warm things up, a fire that never more shall be quenched.

It is the finest, greatest, most promising opportunity you ever had.

Why "hire a hall" or yell yourself hoarse on a street corner, when you can go to a well-warmed, comfortably-seated church, without charge, and find your audience already waiting for you and ready to welcome you? And there will be excitement enough to make it interesting after you get there with our Sunday School Lessons and Bible Studies on Socialism, never fear—both for them and you. My! but there is fun ahead.

But you must go strictly "on the square." Be attentive, respectful, kind and patient. Both hear and make yourself heard. Be a model "pupil" while they teach and a model "teacher" when you talk. Remember that the reputation of the Socialists for honesty, sanity, fairness, kindness, courtesy and intelligence will be in your hands. If you "start a rough house" in any way, our cause loses; but if, by attention, intelligence, kindness, courtesy, courage and persistence you make your points clearly understood, you will surely win converts to Socialism.

Read Comrade Prosser's article on the Bible and Socialism thoroughly. It is a great and wonderful criticism of the Bible. Saturate yourself with its truth and its spirit. Then study carefully the Sunday School Lesson, also in this issue, and be fully prepared to attend Sunday School the first of January.

Prosser's Sunday School notes for that Sunday (in this issue), contain striking, helpful, truthful suggestions about government by kings and capitalists against real government by the people that are much needed today while many talk of opposing Socialism with "the [illegible] [illegible]" and a [illegible].

At least ten thousand people who read this ought to attend Sunday School next Sunday with the Christian Socialist Sunday School Lessons in their hands.

Don't be afraid. Don't be lazy. Don't make excuses.

Up and at them, Comrades, for the love of long-suffering men, women and children.

"THE KINGDOM OF HEAVEN IS AT HAND. REPENT AND BELIEVE THE GOSPEL."

Any man can teach Socialism in a Sunday School class at church. Any woman can do so. Any child can. Teach the children the Socialist Sunday School Lesson and start them forth as missionaries. "A little child shall lead them"; and it is mostly for the children's sake, anyway, that we want Socialism.

January 1 is the time to attend Sunday School. Prepare your lesson in advance and be on time.

We will be glad to print a limited number of letters telling your experience teaching Socialism in Sunday Schools. Out of the letters received we will select what seems the most helpful. Let us hear from you.

THEY ARE LEARNING

Many priests and ministers are giving signs of "growth in grace and in the knowledge of the truth" under the illuminating and impressive tuition of increasing Socialism. A few years ago nearly all the priests and preachers were opposing labor unions; but since Socialism is so rapidly winning union men, both Catholic and Protestant, in order to save themselves rather than the workingmen, many priests and preachers are now openly favoring the unions.

Archbishop Glennon, of St. Louis, lately gave an address favoring labor unions, the chief object of which seemed to be to obtain an opportunity to warn the union men against Socialism.

Come, come, priests and ministers, "let not your good be evil spoken of." Get to the head of the labor movement and make your demands for justice to workers in no uncertain terms and in a voice that must be heard. Do not skulk along at the rear of the procession talking in favor of the workers only when they seem about to embrace Socialism. That's canine snarling and whining.

IF YOU HAVE ANYTHING FOR THE WORKERS TO END THEIR SLAVERY, POVERTY AND MISERY THAT IS BETTER AND MORE IMMEDIATELY PRACTICABLE THAN SOCIALISM, IN THE NAME OF GOD AND HUMANITY, LET THEM HAVE IT.

If not, be fair and fall into line with the Socialist hosts. The workers want relief now. Give it to them, or else help them get it now. Socialism alone can bring it.

Two good meals every day in school is the way Bradford, England, plays the Good Fellow to the children of the poor.

A Phenomenal Meeting

Another Thrilling Account of a Meeting Reported in Last Issue

[When Comrade Ward mailed the following report from far-off Texas, he did not know that the report of Comrade Prichard (printed in last issue) was sent; but Comrade Ward's report throws more light upon the Moran meetings and is too interesting for the waste basket.—Ed.]

One of the most delightful experiences of my life occurred in Texas. It was at Moran, a country town in West Texas where the country is thinly settled, little dilapidated villages squat on the plain and the scattered farmers live in cabins and shacks. The people work hard, women and children toiling in the fields with the men; yet their homes are rude and in their lives are few of the comforts and none of the luxuries. For nearly three years the land has suffered under a drought and their toil has been lost in crop failures. Those who own a little land are barely existing; many have been compelled to mortgage their little all in order to get a chance to try again; others have lost all and will have to move on, though they have no place to go.

These people have been struggling in the lentless grip of Capitalism which makes no provision for those whose hard labor goes to waste in a crop failure, but which takes advantage of their desperate need to deprive them of their hold upon the land, and wring from them their last dollar. Under Capitalism, when there is greatest need among the people and prices should be lowest to enable them to live, prices are highest. When the people prosper and are able to pay higher prices, if necessary, the prices are lowered. Capitalism fattens on human need. To charge extortionate prices when buyers have plenty of means is robbery; but arbitrary, high prices when people are in want is murder.

These Texas people did not see through the inhuman system that beggared them, and were prejudiced against Socialism, holding all the old, absurd delusions on the subject. The few Socialists among them had been marked men, looked upon as "peculiar" to say the least. The whole community was "down on" Socialism, though none knew what it was, and the few brave disciples of the despised cause were derided.

When I offered to stop there en route to New Mexico and lecture on Christian Socialism, Comrade Prichard replied that he longed to hear the message, but the people were ignorant and prejudiced and would not listen—the country was thinly settled and it would be difficult to get an audience large enough to justify my loss of time—the people were poor and could not pay—the churches were against Socialism as they were the devil and he did not think I would want to try it under such circumstances. Yet he would leave the matter with me. If I decided to come he would do his best. What should he do?

This letter would seem very discouraging to some; but it had the opposite effect on me. I saw the exact situation and knew what could be done with a few earnest workers to assist. I replied: "Christian Socialism is the very thing needed. It will change the situation. I shall give you three days. Raise money. Get a church. Advertise loudly and widely. Make one mighty effort."

This fired the comrade and he rolled up his sleeves and went at it. Comrade Mitchell helped him and never did men work better. They approached the church officers as instructed and, to their surprise, secured the Church of Christ. They sent announcements out and distributed cards far and near. They made a business of it for several days, and did make a tremendous noise. The Texans awakened to the fact that something great was coming.

Then came the miracle. I arrived and Comrade Prichard greeted me with hope and fear in his voice. Said he, "Well, I don't know what kind of a crowd you will have; the people are prejudiced; but we have advertised all over the country. We have done our best." I had read him correctly from his letters, and I loved him when I met him. Old in years, but still youthful. Thoroughly informed on Socialism and intensely in earnest; yet patient and gentle. Possessing plenty himself, he was ready to give himself and his all for those who have nothing. He came up through the various stages of Green-backism, Populism and other isms to Socialism. Giving up hard labor on the farm, for some years he has lived for those that "labor and are heavy laden." I later saw him rise to his feet with just wrath and utter vehement words of protest and indignation, and, again, his voice would shake and his eyes fill with tears as we talked of idle men, hungry children and exploited women. Here, was a man who was not lead to Socialism by his selfish interest, and, thank God, there are many like him, in spite of the teaching of some to the contrary. It was worth much to meet a real man like this, a Christian Socialist, one of Socialism's grand old men.

When we went to the church, the rigs were standing all around and the house was full. The grand old man could hardly believe his eyes. "At last, at last!" said he, "I had not dared hope for anything like this." We sang some songs, and then I preached on "The Rich Man and the Beggar," from the sixteenth chapter of Luke and applied the teachings of Jesus to riches and poverty of today and the economic system which produces the millionaire and the pauper.

The next day the news spread. On the second night, many stood outside at windows and doors who could not find seats within. It was a great meeting. The people were astonished at the doctrine and deeply interested. They began to "see men as trees walking." They were actually finding nothing objectionable in Socialism. Many who came out of curiosity or to scoff were really enjoying it and approving.

One woman who left home blissfully ignorant of Socialism, never dreaming that she was anything like "these Socialists," went home and said to her husband, "I have made a discovery. I heard that Socialist and discovered that I was a Socialist and did not know it."

The next day a man rushed into a doctor's office and cried: "Doc., come quick; a man over in the drug store has got a bad case of Socialism and it is spreading all over town."

"Can't help it," said the physician, "I have no remedy for that."

It was spreading. One man said, "It's an epidemic."

The next night the crowd was immense. Something strange and invigorating seemed to be in the air. People were literally packed into that house, both men and women stood while I preached the gospel of the Kingdom for two hours, and many others could be seen through the doors and windows. Many had driven many miles to be there. Interest was intense; faces were eager. Even outside there was no noise or moving about. It seemed as if the spirit of the new age was in the hearts of the people. Prejudice was gone; the darkness of ignorance was dispelled; selfishness and greed were cast into outer darkness and for two hours we had a taste of the joy of the Kingdom. In all that audience, I saw only one who was not in harmony with the spirit that possessed the rest. Like a mean-spirited Pharisee, he twisted and sneered, presenting in that sea of faces the only one that did not express eager sympathy. Such a man is to be pitied. But in the tide of feeling, he was no more than straw, powerless to check the fountain of sympathy and good will which had burst open.

Comrade Prichard wanted to shout. I believe Mitchell shed tears of joy. Comrade Tipton, who drove thirty-six miles to attend the meetings said "amen" again and again, and Comrade Waters, sitting on the platform at my feet, could not keep still—nearly rose to his feet and tried to help me make some things plain beyond dispute. The people laughed and cried and learned, and many were persuaded that this new way was God's way.

It was a grand meeting, worth going far to enjoy. One comrade, when Prichard told him of the coming event, said he would give five dollars if we could get a crowd, but we could not. The second day, he said, enthusiastically: "Well, you can have that five, and I'll give another five any time you will get this man again."

At the close the people crowded forward, and the speaker, who had been the willing instrument in this work of educating a community, received many words of affection, encouragement and blessing. Many put their names down as members of the Fellowship and all the literature was sold.

It was a notable victory. These meetings could have continued indefinitely with increasing interest. Comrade Prichard, dear old comrade, returned with others with me to the hotel, too happy to contain his feelings. Said he, "When you see those fellows who know me, tell them you saw the old man supremely happy for once in his life," and he raised his fist in the air with a shout, and then went away singing into the night. I believe it was the happiest hour of his long life and to the end I shall never forget the hero of Moran and the great victory when hostility was turned to friendship, the enemy's guns all spiked, the blood-red flag of Brotherhood raised aloft and the situation completely changed in three days.

Nothing could accomplish such a miracle but Christian Socialism. Christian Socialism, the coming Kingdom of Justice, Love and Service, "if I had a thousand lives, I'd live them all for Thee."

WM. A. WARD.

GENERAL SECRETARY'S ADDRESS

Dec. 15th, Benedict, Kans.
Dec. 16th, Humboldt, Kans.
Dec. 17th, Girard Kans.
Dec. 18th, 20th, Columbus, Kans.
After the 20th, 3452 Giles Ave., St. Louis, Mo.

Shall We Go Up and Possess the Land

By Harvey P. Moyer, President Co-Operative Printing Company.

We all know how the Isrealites of old turned their backs on the discovered land of plenty and peace, only to suffer for forty more years and die in the desolate wilderness.

Today we are nearer the "promised land," the day of "restitution of all things," than ever before. We can even enjoy a foresight of the luscious grapes in the Milwaukee victory. We have our choice again to go up and possess the land, speedily routing all the giant capitalists, if we will but unite our forces and press forward to victory.

But how shall the people learn of the new-old Gospel of the Kingdom without a preacher, and how shall they preach except they be sent?

That the Christian Socialist is one of the most powerful preachers of social righteousness—Christian Socialism—is admitted by all who are familiar with it. Its power and influence for good in this direction is recognized by friend and foe.

The best proof of its value in real Socialist propaganda is its marvellous growth in four years' time from a circulation of barly 2,000 copies to an average circulation today of over 20,000 copies per issue, with special issues running over 100,000 copies each. And all this has been accomplished by a simple natural growth, without capital to back it.

Its value is also shown by its many friends and staunch supporters. One of the best known and best beloved ministers in the United States is a regular contributor to its sustaining fund to the extent of $25 per month. One of the strong materialist Socialists is showing his appreciation of our great work for the cause of Socialism by his contribution of $10 per month. And, so, many other earnest comrades, Christian and anti-Christian, are recognizing the strategic efficiency of this paper and are helping to push its circulation.

But it is our aim and plan to make the Christian Socialist stronger than ever and make it absolutely the best propaganda paper, specially among Christian people, its special field.

The change to a weekly after the new year will add greatly to its freshness and effectiveness.

The fact that the ablest Christian Socialists known, with national and international reputation, as E. E. Carr, W. D. P. Bliss, J. Stitt Wilson, Carl D. Thompson and others are going to give their best work to make the paper what the Christian Socialists everywhere are looking for, to carry true Socialism to the church people, is going to inspire greater confidence than ever in the paper's ability and fitness for the work it is intended to do. While the special features of the new paper, the Socialist Bible lessons, the Socialist Sunday School lessons, etc., etc., will prove irresistible to the real Christian who wants to know his Lord's will and help to carry it into practical effect.

What is wanted, therefore, to make all this most effective for good and to convert the greatest possible number of Christian people to Socialism, is to give the Christian Socialist the greatest possible circulation. It will do no good to waste all these good things on the desert air. Indeed, it seems criminal to limit all these good things and these powerful converting articles on a few people when all the world should read them. We do not believe we are unduly sanguine when we say that, if we could put this paper in the hands of every preacher in the United States, every Sunday school superintendent, every leader of the Young People's societies, and a few hundred thousand of the best laymen and other molders of public opinion, we would see Socialism in our day.

Circulation, therefore, is the keynote. And, while we shall continue to give special offers, short term subscriptions, etc., it lies in the power of the comrades who are interested in this cause and who would really like to see the Kingdom of God established here on earth and all suffering, wrong, injustice, oppression and crime overthrown, to spread this paper mightily and speedily.

To push the paper right, we need a still larger sustaining fund, and we are hoping and expecting that many of our well-to-do comrades, who have not yet given, will join a number of others and contribute their $5, $10, $15, $20, $25 per month, or whatsoever amount they feel able and willing to give regularly to this cause the coming year. As there are no profits paid out in interest or dividends in this company, every dollar of this money will be applied either to making the paper more efficient, or in increasing the circulation, getting the paper into the largest possible number of hands. Here is a work which we should all help along as much and as promptly as possible. We are anxious to hear from as many as possible along this line before the first of the year, so that we may plan as largely and effectively as the cause demands.

In the next place, we should begin at once on a systematic plan to put this paper into the hands of every priest and preacher in this country and Canada. First, we should see that a copy of this special issue is placed into the hands of every minister in the land. We believe this is one of the greatest eye-openers we have ever sent out. Then, we should see that each minister in every town will get at least a six months' subscription of this paper. At the low special price of twenty six months' subscription cards for $5, almost any live Socialist can get enough money from his local branch and other comrades in his town to send this paper to every preacher, S. S. superintendent, and most of the real, conscientious Christian leaders in his town or village. All it needs is a little planning and good work. If the love for the cause is there, the way will be

Last, but not least, the greatest success of found.

the new weekly Christian Socialist needs the assistance of every subscriber in the way of the immediate renewal of his subscription. Your subscription is worth much more in support and encouragement now at the beginning of this great change than later, and it will cost you no more. Will you not each and all send us your dollar at once, even if your subscription does not expire just now. Your subscription will be prorated, and you will get the full our money in extension of your subscription. Then, if, while you are at it, you will add one dollar more for the subscription of some good friend or neighbor who ought to know the truth, we would at once double our subscription list and practically insure our k of 50,000 subscribers for this year.

Comrades, we have the conviction that we will have the paper you need to convert your Christian friends and neighbors to Socialism. Will you do your part in giving it the largest possible circulation? Surely the cause demands your best efforts. Will you help us to go up and possess the land? We await your answer.

HARVEY P. MOYER,
President, The Co-Operative Printing Co.

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The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

GENERAL TOPIC: The History of the Decline and Fall of the Jews as an Independent Nation, or Lessons in the Necessary Evils of Monarchy.

GENERAL DIVISIONS: The 1st and 2d quarters, from January 1st to June 25th will give us the History of Judah and Israel to the Exile; and the 3d and 4th quarters, from July 2nd to December 31st, will take us through the Exile and Return of Judah.

TIME AND PLACES: From 937-400 B. C. Palestine and Babylonia.

GENERAL LITERATURE: The Bible; the volumes bearing on this period in "The Historical Bible" and "The Student's Old Testament" series, by Prof. Charles Foster Kent; those in the "Semitic Series," by Prof. James A. Craig; "Capital," by Karl Marx; "Socialism," "Common Sense of Socialism," and the "Spiritual Significance of Socialism," all by John Spargo; "Socialism in Theory and Practice," by Morris Hillquit; "The Struggle for Existence," by Walter Thomas Mills; "Socialism from Genesis to Revelation," by Rev. F. M. Sprague.

There are many other useful books that might be named in this connection, but these are sufficient for our purpose. The best preparation for a proper reading and interpretation of the Bible is a pure and sympathetic heart, an unbiased mind, ability to understand good English and all the knowledge of historic and economic facts and forces you can command.

Lesson for January 1—The Kingdom Divided—I Kings 12:1-24.

Read the S. S. Lesson in the Bible before reading the Comments. Be prepared to show the Truth of the Socialist Interpretation by the Bible text. Learn to use the Bible as a mighty Sword and as powerful Dynamite against capitalism.

The lesson before us brings us face to face with a political and moral crisis. It is a chapter in the necessary evils of political monarchy. To get the key to the situation it is necessary to review briefly a little of the past. Turn back in your Bible to the first book of Samuel and read the events there narrated, with both eyes open, and you will see the figures in motion and the principals at work which produced the situation of the lesson.

The Demand for a King

The Jewish people have many memorable dates in their history, but none more memorable than the year 1030 B. C. This was the year when they demanded a king to rule over them. This was the time when they changed from a tribal and democratic form of government to a monarchical. It was the dawn of that day that ushered in those social forces which spelled out their miseries, decline and final destruction as an independent nation. Not satisfied with Jehovah as King, with the bonds and blessing of a democracy, they chose a human king. They exchanged gold for brass. They got a king and with him the curses of a monarchy. They got a king, a bright-eyed, stately, ambitious youth, Saul by name, a son of Kish, of the tribe of Benjamin, and they have had a king over them from that day to this. Sometimes it has been one from among themselves, but more often one from among aliens. Sometimes he has ruled with their consent, but more often against their consent and in spite of their protest. They got a king at a great cost.

It was not the common people that demanded a king. Left to their own choice, the plain people never want a king; they didn't then and don't now. It was the "Sons of the Prophets," the "Elders" "Chieftains" and "Warriors," classes that were growing in power and hungering for favors, that demanded a king. It was these "people" that laid the plot, made the demand, fooled the people and carried out the scheme. The demand for a king was made by and in the interest of a special class. But this was hidden from the people by a very plausible pretext.

The pretext was found in the political, economic and moral condition of the nation. These people complained of the immorality of and the perversion of justice by the sons of Samuel, the lack of leadership and centralized authority, and the victorious predatory excursions into their country by the Philistines. All these things had a standing in fact. The sons of the Prophet were corrupt. They were hirelings who thought more of lucre and graft than they did of justice. They ruthlessly perverted the latter in favor of the former. The Philistines were powerful and stubborn antagonists. They many times beat them in battle, built fortifications in their very midst, and regularly stole the fruits of their fields, orchards and vineyards. They were the pest of their lives and a menace to their growth. And the Hebrews lacked leadership. The Prophet was old and could not lead them in battle; neither could he adequately look after the general affairs of the nation. This was the pretext. The demand for a king to judge, lead and defend the nation seemed reasonable. The time was opportune.

But there was another side to the fence. The facts presented were only half true. They did not constitute the real reason for the demand for a king. The people did not see the other side, the real side, but the prophet did, and made the leaders finally confess it. They wanted a king so they could be like the nations about them. This was the underlying hidden reason for a king. They saw what a king meant in other nations and they had reason to believe it would mean the same for them. They saw a king meant a royal family, a royal court, titles, jewels, crowns, personal power and wealth, exalted positions, special [illegible], special privileges, pageants and splendor, and they hungered to share in the spoils of glory. These "people" were the "Elders," "Chieftains," "Warriors," and "Sons of Prophets," and they had hope that they would share in these things if a king were chosen. They did not see the other side of the matter, and if they did, they did not care. They never mentioned it. They hid it from the people. All they saw was the "Plum" and they were after that for themselves and their heirs forever.

But the wise old Samuel, the heroic, unbribed and unbribeable prophet of God, saw the other side and laid it bare. He saw through the scheme and tore off the mask. His words in the 8th and 12th chapters of the first book bearing his name, should be read and memorized by everyone. It matters not whether they are from his pen or the pen of another; whether they are late or early, they contain sound philosophy, as true today as when written. In these chapters we have his vision of the other side of monarchy. That side consists of standing armies, equipped navies, conscriptions, confiscations, subjugation of the people, taxation, poverty for the masses, general miseries and sorrows, internal dissensions, civil wars and national ruin. He told them that the selection of a king was the rejection, not simply of him, but of God, and of God's plan of life for man and nations. He declared to them that a king was not their savior, but their oppressor. He pointed out a truth, we are slowly learning, that, not a king but Justice was the salvation of the people; that God was bigger than king or kingdom, and that, if they did not observe justice, love mercy and walk humbly with God, He would make stubble of them and burn them in the fiery wrath of revolutions. He foretold them that the king would not fight their battles, but he would make them fight his battles; that he would not administer common justice, but class justice; that he would take their men to make chariots and instruments of war, their best and strongest sons for horsemen and charioteers and their daughters to be "perfumers, cooks and bakers;" that he would confiscate their best fields, vineyards and olive yards and compel them to plow the field and harvest his crops; that he would tax them in men and materials to the point of breaking their backs and crushing their souls. Then, said he, you will see your folly and cry to Jehovah for deliverance, but Jehovah will not hear you till you have drank the bitter contents of the cup of your stupidity and hypocrisy.

Samuel rehearsed all these words (8:10) in the presence of these leaders. But (8:19), despite the personal character and the flaming prophetic message of this honored national hero, they still demanded a king. What cared they for others if they were well and hearty? What cared they for the tomorrow, if their short day was fair? So is it ever with the few who want a king. They want to be lords of creation or special favorites of the lords and to live as beautiful parasites on the body politic. History repeats itself.

Well, they got their king. They started a united nation with Saul their first king, and continued as such, in outward show, through the reigns of David and Solomon, and then divided at the beginning of the reign of Rehoboam, never to be one nation again. The desired union, justice and leadership a king was supposed to bring, did not materialize. Even the sham of them did not last quite a century.

This prophecy of Samuel has been fulfilled thousands of times down the ages. It has had literal fulfilment under every form of kingship from that day to this. It makes little difference whether the monarchy is absolute or constitutional; whether it is autocratic, oligarchic or plutocratic; whether it is military, political or commercial, it means much the same thing for the common people, and the cause of God in the world. It imposes a galling yoke on the neck of the people, grievous to be borne, and impedes the orderly progress of the kingdom of God among men. Monarchy, irrespective of the kind and quality of the monarch, is a curse to the world. It creates all sorts of evils. It is never a blessing only when dead and buried out of sight. Its day of final and universal death and burial is fast approaching.

The Division of the Kingdom

The division of the nation came in 937. It was final. The division cut the nation into two unequal sections and each section hereafter pursued its own course and lived its own life, more or less distinctly, to the end. The Northern section was composed of ten tribes and occupied the territory from Bethel to Dan, and was known hereafter as Israel. The Southern section was composed of the tribes of Judah and Benjamin, and occupied the territory from Bethel to Beershebah, and was known as Judah. The rock on which the nation split was economic, political and moral. Over-taxation, without representation and revolt are the points in the lesson. Read it again with these words and their content in mind.

Taxation

Taxation of some kind, direct or indirect or both, legal or illegal or both, taxation in men and things, is a necessary evil of monarchy. Monarchy once established must be supported, and there is no way in supporting it than by taxing the common people. Monarchy lives on the sweat and blood of the toilers. It did yesterday; it does today. Government by kings has cost the world untold wealth in men and money. The greater, more important, absolute and pompous the monarchy, the greater the cost.

It was this oppressive taxation in favor of special privileges that the leaders in Israel complained of. The system began with Saul and reached its climax with Solomon. With the increase of the royal family, court and prerogatives the taxes increased until they became a "grievous yoke" on the neck of the people. The people wanted the court expenses cut down and the taxes decreased; but their demand was met with defiant and insolent refusal. Instead of decreasing the people's burden the king planned to increase it. Said he, "My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise with scorpions."

Over-taxation and insult are not an exception, but the rule, in the history of kings and kingdoms. They are written upon every page of the histories of every monarchy on earth. They characterized the monarchies of Egypt, Babylon, Persia, Greece, Rome and Europe. Monarchy, ancient and modern, here, there and everywhere, is an expensive and bitter medicine.

I imagine I hear you heave a sigh of relief and utter fervently, "Thank God, monarchy for us in the United States is a thing of the past." But think a moment; is it? True, we do not have constitutional kings with jeweled crowns, royal robes, courts and palaces maintained at the cost of millions in money, but we have kings none the less. Our kings are not political but commercial kings. They are the coal, iron, money, land, beef, oil, railroad kings. Their title is secure and their power great. Their position and power are hereditary. The throne and its emoluments belong to them and their heirs in fee simple, forever. They do not wear royal robes, they are just plain clothes gentlemen, retiring, modest, secluded and not known in person to many. But we all feel and hear them if we do not see them. They own our land, houses, money, harvests, the tools of production and distribution, and make the government. They own us through their ownership of our jobs. They compel us to labor and live on their terms. They are kings, we the subjects. They command and we obey. We dance to their music. Ancient monarchs were never more truly kings than these.

We, like our ancient brethren, are taxed to support and keep in power these modern kings. They tax us in men and money in a thousand ways. They take our strongest and best young men, the flower of the nation, for their standing armies, navies, militia and state constabularies. These they entice, cajole and buy to enlist in the nefarious business of killing men in the interests of their kingdom. These methods having failed to secure a sufficient number to keep the ranks of the men-killers to full strength. Conscription, taking our boys by force, is resorted to. Gen. Fred D. Grant, son of the famous Gen. U. S. Grant, wants a standing army of regulars 250,000 strong; he can't get them by purchase, and now he is asking the country, our kings, to make conscription legal. Look out for your sons! A monarchy must have a standing army.

They have stolen our land, society has made it valuable, but we can not secure any part of it or live on it without paying an exorbitant price. We are taxed to secure a home; we are taxed on the improvements of the home, and taxed to keep the home. We are taxed to live in our own or in another man's home. It is the renters and the small property owners who pay a large part of the royal revenues.

We are taxed in the markets. We can not consume any commodity necessary to life without paying for it from 50 to 500 per cent more than its labor cost. This is a tax in the form of profits that go into the coffers of our industrial kings to help pay their expenses.

But what is this compared with the taxation in human beings? Nothing. They draft our fathers, brothers, sons, sweethearts, to make and run their engines of production and transportation; to work in their industrial army, to plow their stolen ground and to reap the harvests they never planted. They take our mothers from their children, daughters from their parents, sisters from their homes and the maidens from our sides, they take them 10,000,000 strong, for factories and stores—to be "perfumers, cooks and bakers." They take our precious children, green and fresh from our arms, 2,000,000 of them, to do their chores. And what is our compensation? Our protection? Our men work 10 and 12 hours per day, one-fourth for themselves and the rest for our lords. They produce, on an average $12 worth of wealth a day and get about $1.40 for doing it. Our kings take our men young, strong, fresh, ambitious and give them back to us tired, worn-out, hopeless, maimed and dead. When everything goes well and we behave ourselves becomingly, they will allow us to work their fields and gather their crops and give us an average of about $450 per annum. They take our women and girls, innocent and bright, and turn them back corrupted, blighted, sickly, ruined. And for all this they give us about $4.50 per week, per head. And they take our children and grind them up in the maws of the gigantic and cruel engines of wealth production to satisfy their infernal greed for gold and power. More absolute, tyrannical and fiendish kings never reigned over the destinies of men than our modern industrial kings, and humanity was never under heavier tribute to monarchy than now. But, then, we can not have the honor of the person and reign of a king without paying the price.

Like our ancient brethren we complain of this oppressive taxation. We complain of foreign labor, child labor, women in industry, unemployment, intermittent work, long hours, short pay, dangerous machinery, insanitary conditions, industrial accidents and murders without employers' liability and proper compensation. But, why complain, did not the ancient prophet tell what follows in the train of a monarchy? You demand a change, you want the burden lightened, a chance to work and live, think and feel like a human being. But why make the demand? Hasn't your royal master, in the language of Rehoboam, told you what to expect? Your demand is answered with insult, more insolent and bold with each succeeding generation. "Make brick without straw, my father made your yoke heavy, but I will make it heavier: my father whipped you with whips, but I will chastise you with scorpions"—with the club and cold lead of the state constabulary. "To hell with the people." You may groan and demand, cry and pray, but Jehovah will not hear you till you have drained the cup of your folly. You wanted a king, you have him and all that goes with him. There is nothing left for you to do but to groan and bear it until such time you learn enough sense to revolt and throw him off.

No Representation

Read the lesson again and see if you can find where the tax-payers had any fair representation in the councils of the king. They did not have in the court of Rehoboam. If they had had they could not have been over-taxed. They could have prevented such methods and legislation that led to it. The people were taxed in the interests of the king, and the Northern tribes in the interests of Judah without their consent. Taxation without representation is a favorite measure of monarchy.

It has been so all along the path-way of history. It has been so in every monarchical country under the sun. It is true of ancient and modern times. It was the cause of the division of the kingdom of the Jews. It has been the cause of thousands of revolts in the kingdoms of men. It was the cause of the American Revolution that divided the main strain of the Anglo-Saxons. It was the cause of the French Revolution. It will be the cause of the next revolution, a revolution than which no greater in extent and consequences has ever taken place on earth, a revolution of "the workers of the world" against the industrial kings of the earth. Taxation without representation can not stand forever.

The same thing obtains under industrial monarchy as under political monarchy. The tax-payers have no adequate representation. What representation has the small property owner, the millions of toiling men and women and children who are taxed in support of our plutocracy in the legislative, legal and administrative departments of our government? None; absolutely none. We have no word, absolutely no word to say, in fixing the price we shall pay to our kings, and if demand is made for such a say, it is met with insult, bribery, corruption and force. But, we would have a king to rule over us and he rules without our aid or consent. We have made our bed, we must lie on it till we get up and make it again.

Revolt

Revolt and division, yes, Revolt and Division, are inherent in monarchy. They are the final issue of taxation without representation. Four unsuccessful revolts had taken place in the reign of Solomon, one had been raised by Hadad the Edomite, another by Adad the Midianite, and another by Rezon the Syrian, and still another by Jeroboam, the Ephramite. This indicates the popular discontent in the nation against the excessives and tyranny incident to monarchy prior to the final and successful revolt that rent the kingdom in twain.

As indicated above, these have not been the only revolts in history. There have been others, and still another one to come. There is one now gathering on the horizon. The forces are being marshalled in battle array. The weapons are being forged in the bitter experiences of daily life. This revolt will be a revolution which will not divide but unite the kingdoms of the world and make of them the universal co-operative commonwealth, the kingdom of Our Lord and of His Christ. It will dethrone the human king and restore the Divine King. It will displace partial justice in favor of common justice. It will forever abolish taxation without representation. I say, that revolt is coming, it is now on the march in two great companies. The army is made up of Industrial and Political Revolutionists. The workers of the world are beginning to feel, think and organize as they have never hitherto felt, thought and planned. And the political Socialists are preaching, teaching, organizing and voting as they have never done before. Both companies are being recruited. Both are gaining ground. Both are seeing the need of the other. Both are better working together for a common end, the one on the industrial and the other on the political field. The time is not far distant when they will join forces, and then? Well, the end of Rehoboam and his tyrannical autocratic taxing power will have come to an end.

Thoughts to Fix in Mind

Our space is gone, perhaps patience too, but we must mention a couple of things worthy a permanent place in our minds. The first is: Monarchy, whether political or industrial, is not a Divine institution. God has always protested against a human king. He never has given the right to any man to lord it over other men. Man was given dominion over the birds, fish, animals, creeping things and over all the earth, but never over man. Men in the Divine Order, are brothers. God's plan of government for human society is Democracy and not monarchy. Monarchy is a human concoction, a scheme made and run in the interests of those who impose it upon man. Monarchy has never been and never will be satisfactory and successful. God will not allow it to be such. It is a diabolical scheme, conceived in sin and born in iniquity and cannot [illegible] [illegible] government. It is a bad tree and must bear bad fruit. That is God's way. That is His law and we cannot change it. We reap precisely what we sow. If we plant a monarchy, if we choose a king, then we must eat the fruit of our doings. The evils of monarchy are of God's ordering, and they are His constant pungent and thundering protest against it.

Again, discontent against monarchy and its evils is a good sign of the vitality and goodness of man. It is an indication that down deep in his heart he carries the image and likeness of his God; that he loves justice, mercy and purity, and that he aspires for a fair chance to live out his appointed life. The very fact that man chafes under human restraint, that he is discontent with a mere animal existence, with being a slave, a beast of burden; that he groans under and protests against injustice, that he cries out to God in the day of distress for deliverance, not only indicates his soundness of heart and mind, but is the rock-bottom hope of his progress. Blessed are the people who are discontent with anything less than the best, with anything less than absolute justice. Blessed are the people, said the Christ, who hunger and thirst after righteousness, for they shall be filled—they are the people most likely to work and struggle to obtain it.

Once more. Revolt against injustice is of Divine sanction. Vigorous protest and armed resistance against wrong is holy. Evolution by revolution is God's method of progress. The war of the classes is the outcome of class interests and in and through the war of the classes we must sense, learn the lessons of the sovereignty of God, the supremacy of righteousness, the unity of the race, the community of interests and the justice of democracy. War, war for justice, human rights, for the oppressed and crushed toilers of the earth, for the universal reign of the King of kings and Lord of lords is just and will go on until injustice is swept from the earth. God sanctioned the protest and revolt of Jeroboam, the leader of the oppressed Israelites.

The form of protest and of revolt has changed with the ages. God has purchased for the modern agitator and revolutionist an effective way of protest at a very great price. For us, at least, the revolt need not take the way of sword and blood. That way was the only way in the past, but we have the Ballot, a weapon more deadly than sword, by which to make our protests and bring about the changes. Perchance by this means, thank God, we can avoid blood and suffering, and usher in the revolution as peacefully and gently as comes a summer morn in June. To your tents! To your [illegible] but your voting tents, ye oppressed of modern Israel, and enter your protest and institute your revolt by your ballot.

"O workers, weary workers, who stand the rubs and knocks,
The path that lies to freedom [illegible] box.
'Tis the lesson pressed upon us, the wisdom of the hour;
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